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SELF-INSTRUCTION

Editorial

Is there any teacher who loves his work and wishes to do it well who does not crave and need further schooling? It is the misfortune of those of us who teach in a University that professorial etiquette forbids us to enroll in the classes of our colleagues. What professor of Latin, for instance, would not like to improve his knowledge of Italian and Spanish by pursuing regular courses in those subjects, or, better still, sit at the knees of some neopsychologist and learn just why there is no disciplinary value in the study of the Classics, but endless profit in a course in stenography or psychometry. But neither our fellow professor nor his youthful students would feel comfortable with such a 'presence' in the class-room, however humble his spirit might be or however reassuringly he might fail in his lessons. And so we are driven to self-instruction and often have in consequence the worst of pupils.

Mere desultory reading is of small service. On the other hand, the preparation of new courses is inspiring and informing, a sure source of intellectual strength and growth. On narrower lines original research may add to our store of learning and save us from stagnation. Best of all is a sojourn in Classic lands; but Bellona is now denying us that for a lengthy period and the teachers' constantly adverse deity, In-Ops, makes it difficult even in the best of times.

Now theoretically the High School teacher has all of our opportunities for self-improvement and in addition a chance to take courses in some institution of higher learning without any transgression of propriety. But all too many live so remote from any College or Graduate School that they have to depend largely upon themselves for further education. Worse still, the limitations of the School curriculum confine their actual teaching to a minimum of authors, and, unless they make some special effort, their intellectual ambition is likely to wane and their daily teaching thus become a monotonous repetition, deadening to the pupil and deadly to the cause of the Classics in their community.

As one who believes that a correct attitude is almost as important to a teacher as knowledge and pedagogical skill, may I suggest a system of self-instruction, if so I may venture to call it, that has been quickening to me and of some service to my teaching, one which perhaps few teachers have ever thoroughly tried?

There is much critical talk about the literary teaching

of the Classics. Ignorant outsiders wonder that pupils are not filled at once with enthusiasm for the beauties of Greek and Latin masterpieces. Their censures are discouraging to the conscientious teacher whose task it is by elementary instruction and daily drill to lay the foundations that alone make possible the later more aesthetic study of an ancient text. Nor is it surprising if his own interest even in the Aeneid as a piece of literature is sometimes seriously impaired. How can one whose daily job concerns the basement masonry still steadily retain a vision of the higher beauties of the completed structure? In other words how can we in the face of all our irksome pedagogical difficulties still preserve the right attitude towards the subjects that we teach, for the sake of our more advanced students as well as of ourselves, and love Greek and Latin first and foremost not for their practical benefits, but as great literatures? That is the problem, and my suggestion to anybody interested would be as follows.

Among the authors that you are teaching choose the most important or your favorite. Then have some edition of his works that is complete and of first rank, preferably one that is printed on pages of ample size, doubly interleaved with paper that is thin but opaque and tough. Reserving the pages opposite the text and foot-notes for passages which are brief and which specifically concern the individual lines, use the inside ones for longer and more general excerpts and annotations. Day by day inscribe in this book or set of books (Conington's Vergil, for instance, will make, when rebound, six handy volumes) in a fine and careful hand every aesthetic comment that occurs to you, every literary criticism of value that you find in your study of other editions, all the parallels which you chance upon in your reading in other literatures, both ancient and modern, and, finally, the best poetical translations, not excluding perhaps humbler efforts of your own. Blank leaves may be added at the end of the volume to provide for any overflow, for appendices and the like.

Many of your own contributions may come to you under the inspiration of the class-room, in the mental excitement which accompanies all good teaching. These you can jot in pencil on a scrap of paper, if need be, and then insert later in their proper place with the proper calligraphy and care.

Mastering your author's thoughts and language as rapidly as you can by frequent reading and by intensive

study from other non-literary points of view, you may then read widely with the express purpose of securing parallels and illustrations of every sort. Such a hunt has some of the fascination of philatelic, numismatic, and other collecting. Increasing powers of analysis heighten a searcher's enjoyment of the modern prose or poetry, and the mere drawing of contrasts and observation of likenesses fix the subject-matter of both the ancient and the modern writings indelibly in the memory. The process will make any reader keener to discover the devices by which artists in different languages achieve their results whether of beauty or of power, and can reasonably be expected to better his own sense of form and his ability to express himself well.

Moreover, if the production of a doctoral thesis or a hyper-Teutonic training has overinclined a classicist to compilatory activities, his gatherings of the sort which I propose will at least be of some aesthetic interest and mayhap as important to others as the collection of philological minutiae. It will, of course, depend upon the collector's own sense of fitness and upon his pedagogical sagacity to what extent he will utilize his discoveries and appreciations in the actual work of the class-room. Our concern here is only with the general problem of self-improvement and with the possibility of cultivating a life-long devotion to the more literary side of Classical study.

Catullus happens to be the poet whom I first chose for this sort of treatment and in something over twenty years my interleaved edition has become one of the most treasured volumes in my library, a memorial of love, I might term it, a record of far-extending, profitable, and delightful reading. And it is only fair to state that during these years no American edition of any Classical author ever afforded me such encouragement as did Professor Shorey's Horace. Like so much that he has done since its publication, it gave a new turn to the teaching of many by a timely emphasis upon what had hitherto been somewhat neglected.

Now, what should go into one's own private copy of a favorite author? In my Catullus numberless parallels have, of course, found their place, Greek and Latin in many cases, but more from modern languages, and chiefly, of course, from English. There I can read Sappho's passionate verses which have lost some of their Hellenism but by no means all their glory in Catullus's fifty-first poem, and along with them echoes, imitations, and perhaps chance coincidences from a long list of writers, Racine, Goethe, Schulze, Waller, Gay, Stirling, Herrick, Shelley, Tennyson, etc. But I have never been so much interested in gathering Catulliana from such a writer, for example, as Robert Herrick, who seems, metaphorically speaking, to have unfrocked himself in his eagerness to be a first-class heathen poet (I once read all his poems in succession and without paying the penalty that Catullus did for wishing to be a Sestianus conviva), as in catching the apparently fortuitous parallels in writers who were not such devotees of Catullus as the English clergyman was.

Thus you accept as a matter of certainty various similarities in compositions by Herrick and Landor as conscious imitations of Catullus's fourth poem, on the *phasellus*, but, when you read Walt Whitman's *The Dismantled Ship*, you cannot be sure that he knew anything about the pinnacle that *recondita senet quiele* in an Italian lagoon, or, as an examination of the Mincio once convinced me, in Garda's *limpidus lacus* (can we ask for higher authority on the identity of the waters than Carducci's dictum: *qui Valerio Catullo legato già a' nitidi sassi il fasèlo bitinico?*). In a clause of the same poem, *ubi iste post phasellus antea fuit comata silva*, the adjective *comata* can never have been patented by any poet in the world since the first. Bryant surely needed no model for his verse, "The summer tresses of the trees are gone", nor Longfellow in the *Building of the Ship* for his reference to "lordly pines to be shorn of their streaming hair". On the other hand, the idea of the clause as a whole does not seem to me one that would have an easy birth from a poet's fancy, and so, in reading Louise Chandler Moulton's piece entitled *The Strength of the Hills*, one might be in doubt about the originality of her line "when the old brown house was itself a tree", but not after reading the following from the same poem:

But calm in the distance the great hills rose
Deaf unto rapture and dumb unto pain,
Since they knew that Joy is the mother of Grief,
And remembered a butterfly's life is brief,
And the sun sets only to rise again.

There the end surely convicts her of being a lover of Catullus.

You will recognize beforehand that certain compositions of your ancient author will require extra leaves to contain all the annotations. These can be put in by pasting, if thin paper is used, but it is wise to test first its degree of opacity and to see that it takes ink well. In Catullus the Sparrow Songs are a case in point, for they have not only inspired excellent translators to essay the impossible—is not the first one the most untranslatable poem in the language?—but they have called forth allusions and imitations beyond number.

Hardly less popular have been the *basia* lyrics. In his *Vivamus, mea Lesbia, atque amemus*, Catullus strikes a note which pagan Christians have sounded again and again through the ages. One wearies in the copying.

Naturally we find fewer parallels for the poems written when curses were commoner than kisses, the days that inspired him to the ninety-second poem, which Bussy de Rabutin had in mind when he composed his

Phillis dit le diable de moi:
De son amour et de sa foi
C'est une preuve assez nouvelle;
Ce qui me fait croire pourtant
Qu'elle an' aime effectivement,
C'est que je dis le diable d'elle,
Et que je l'aime éperdument.

But we must not expect to find our happiest parallels for a poetic utterance necessarily in verse. Let me illustrate with Catullus's eighty-fifth poem, which has

always seemed to me to give the key note to his whole career. *Odi et amo* he cries with a commingling of emotions of which Syrus denies even the possibility to the other sex in the sententia, *Aut armat aut odit mulier, nil est tertium*. Now, while Moore and Landor, for example, imitate our distich well enough and Arthur Symons develops the same idea with his characteristic passion in at least three poems, *Love's Hatred*, *Mundi Victima*, and *Divisions on a Ground*, it is in various prose writers that I find my best illustrations of the poet's peculiar psychology. Let Flaubert speak first in a passage from *Salammbô*, a novel of frightfulness that every student of the Punic Wars is bound to read, even as he may well visit the Moving Picture show *Cabiria* for the same reason (*Mátho* is speaking of *Salammbô*):

Mais je la veux! Il me la faut! J'en meurs! A l'idée de l'étreindre dans mes bras une fureur de joie m'emporte et cependant je la hais, Spondius! Je voudrais la battre! Que faire? J'ai envie de me vendre pour devenir son esclave.

An even more famous story of ancient life, *The Last Days of Pompeii*, discusses the narrow line between hate and love (Chapter VIII). Charles Reade, in *Griffith Gaunt*, doubles the situation:

Her wretched master now loved his wife to distraction, yet hated her to the death; and Ryder loved her master passionately, yet hated him intensely, by fits and starts.

More interesting is the conclusion of Hawthorne's *The Scarlet Letter*:

It is a curious subject of observation and inquiry whether hatred and love be not the same thing at bottom. Each in its utmost development supposes a high degree of intimacy and heart-knowledge; each renders one individual dependent for the food of his affections and spiritual life upon another; each leaves the passionate lover, or the no less passionate hater, forlorn and desolate by the withdrawal of his subject. Philosophically considered, therefore, the two passions seem essentially the same, except that one happens to be seen in a celestial radiance and the other in a dusky and lurid glow.

And, if we must be at least pseudo-scientific, let us hear Lombroso and Ferrero in their work on *The Female Offender* (160):

Indeed hatred and love being only two forms of their insatiable egotism, their love shows a morbid tendency to polarise itself (so to say) into violent hatred at the first act of infidelity, the first offence, or even at the birth of a new passion.

Speaking generally, I should not exclude pieces that narrate experiences or voice emotions which duplicate those of the Greek or the Roman without his having actually written about them in similar language. For instance, note that Oliver Wendell Holmes has given an exhortation that Catullus might seem to have heeded exactly:

Give all to love,
Obey thy heart;
Friends, kindred, days,
Es'ate, good fame,
Plans, credit and the Muse,
Nothing refuse.

And when the bard made his trip to Bithynia, putting the Mediterranean between him and his torment, is it not Arthur Symons who in his poem, *On Ending*, speaks most clearly his resolution?

I will go my ways from the city, and then, maybe,
My heart shall forget one woman's voice and her lips;
I will arise and set my face to the sea,
Among stranger-folk and in the wandering ships.
The world is great, and the bounds of it who shall set?
It may be I shall find, somewhere in the world I shall find,

A land that my feet may abide in; then I shall forget
The woman I loved, and the years that are left behind.
But if the ends of the world are not wide enough
To outweary my heart and to find for my heart some fold,

I will go back to the city, and her I love,
And look on her face, and remember the days of old.

Nobody could describe more tersely the very sacrifice that Catullus made than the same poet in his lines:

For I have lost, in losing you,
Not you alone, but my own youth,
My hope in fame, my faith in truth,
And all I was to be and do,
And life itself, in losing you!

Especially desirable are judgments passed by other poets upon Catullus's character. Some are obvious, like that of Voltaire in his poem, *Sur Ovide*, Catulle et Tibulle, others delight the fancy, like the lines of Landor:

Tell me not what too well I know
About the bard of Sirmio
Yes, in Thalia's son
Such stains there are . . . as when a Grace
Sprinkles another's laughing face
With nectar and runs on.

Still others that were composed to fit some other personality suit Catullus too perfectly for us to pass them by, as, for instance, Swinburne's eulogy of Burns:

But never, since bright earth was born
In rapture of the enkindling morn,
Might godlike wrath and sunlight scorn
That was and is
And shall be while false weeds are worn
Find word like his.

And sweeter far in grief or mirth,
Have songs as glad and sad of birth
Found voice to speak of wealth and dearth
In joy of life.
But never song took fire from earth
More strong for strife.

Perhaps I have set forth sufficiently now, in at least its larger aspects, some of the work of affection that one can do on such a poet as Catullus. Many smaller matters would also figure in your pages, such as felicitous examples from other authors of the rhetorical devices which your writer employs, references to works of art that illustrate his word-pictures, imitations of his meters by modern poets, etc. This is all light labor, but it should tempt any real lover of learning to literary investigations of a more serious character. To revert for instance to Catullus, when you find that he is often mentioned in the epistles of Guarinus of Verona and that the earlier Italian editors did much of permanent

value for the text which was long unappreciated, you will want to know more about the Renaissance and the paramount position of the Classics in those golden days. The perfection of his lyrics and the power of his epigram should inspire one to a special study of these branches of literature. The history of epigram has long engaged me and I have found so much profit and entertainment in working out its technique that I can commend such research to others.

'Well', my reader may say, 'all this may be delightful and adequately rewarding in the case of a poet, but how about a writer of prose?' Here, naturally, the teacher's studies and annotations would be somewhat different, but surely not much less interesting. Even somewhat arid paragraphs of Caesar could be made more alive to a class by reading parallels from the military literature of the present War, such as *THE CLASSICAL WEEKLY* has proffered repeatedly. And that the searcher for a prose author may find just as valuable prizes as he who is collecting for the illustration of poems, I can perhaps indicate by associating with Lincoln's immortal utterance about fooling the people (if indeed it is his) this striking approximation from Pliny's *Panegyric 62*: *melius omnibus quam singulis creditur. Singuli enim decipere et decipi possunt: nemo omnes, neminem omnes fefellerunt.* To be sure, Old Abe achieved a better epigram, but finding that Latin gave me as much satisfaction as the discovery of any of the poems which I have connected above with the compositions of Catullus.

Finally, may I suggest that Latin Clubs and study-groups that may be at a loss to know just what to undertake might pursue selected reading in various modern literatures in association with the study of a Latin or a Greek author and pool their findings for the pleasure and profit of all at their periodic meetings?

WALTON BROOKS MCDANIEL.

REVIEW

Socrates: The Man and His Mission. By R. Nicol Cross. Chicago: The Open Court Publishing Company (1916). Pages x + 344. \$1.00.

In the Preface, the author states that the present work was undertaken as the result of a profound personal reverence for the saint and sage of Athens; that it records the impression made on him by the ancient authorities; that it was written to allure the average cultured reader to hold company for a little with one of the most elect spirits and leaders of all time. Accordingly, material contemporary with Socrates has been admitted into the book in order to give the necessary background of light and shade for the appreciation of his character and work.

The book begins with a brief Introduction. This is followed by a chapter on the boyhood and education of Socrates, one on his manhood, one each on his domestic life and his public life, four chapters on his teaching, and one chapter on his religion; the final chapters deal

with the Clouds of Aristophanes, the causes of the trial of Socrates, the trial itself, the last scenes, and a tribute to Socrates. An Index sums up the volume.

As sources for our knowledge of Socrates, the author mentions oral tradition, the writings of Xenophon, Plato, Aristotle, and the Clouds of Aristophanes; he reminds the reader that he must fall back largely on his own judgment in using the extant material. The author's statement that Diogenes Laertius and the other later authorities "must be used only on insignificant points" should, we think, be altered to 'should be used sparingly on any point where corroboration is lacking'.

A few vivid paragraphs set before us the Athens of Pericles, a contemporary home, such as that of Sophroniscus, the appointments, the worship and the work of that home, the early education in which Socrates would be taught expression, music and gymnastic, and the more advanced education, including rhetoric, ethics, and science. Just how Socrates obtained the learning he seemed to have in these advanced subjects does not appear, since he was early apprenticed to his father to master the sculptor's trade. Socrates passed through the soul-refining process of meditation on the great problems, being and becoming, and of man, his power to move and think and create. He received, in these years, the baptism of fire which the gods confer upon worthy mortals. Thales, and the rest, had wrestled with the problem of be-all and world-all. Fundamental substance, the nature of ultimate reality, occupied the minds of many of the sages. That water, air, fire, earth, any of them by itself, or all combined, with love and hate thrown in, could account for the world was doubtless folly to Socrates. The author here (page 30) speaks most tersely: "Atoms and motion account for atoms and motion and nothing else!"

The principles emanating from this stressful period of Socrates's experience were: (1) the knowledge of our own ignorance; (2) the conviction that the quest for true knowledge must be pursued through knowledge of oneself. Hence it is that Socrates was no mere individual but was a movement personified. He was to philosophy what Isaiah was to the Hebrew religion; what, afterwards, Michaelangelo was to art; what Milton was to literature.

As a man, Socrates was ugly in appearance, but his uncouth features, protruding eyes and snub nose must have ceased to excite mirth, or even to have been noticed at all to his disadvantage when once Socrates engaged an individual or a group of men in conversation. The light of his soul must have gleamed the more brightly in his glaring eyes, and his rough features all must have been instinct with the life within. For Socrates's life was a mission, not a trade. He saw no real nobility in wealth or birth. He lived a simple life. He was not too clean, wore mean clothes, was abstemious, but not ascetic; through reason he rose above the sphere of sense and appetite to the sphere of untrammelled thought and reflection.

In the discussion of Socrates's domestic life, the author has brought together some interesting data as to Socrates's probable earthly possessions from the income of which he might maintain himself, his wife, and three children. The conclusion is that he was poor. Some facts are recorded and some estimates made about the cost of living and the price of labor in ancient Athens. The most moderate person, Mr. Cross concludes, required for food alone one and one-quarter obols (about four cents) daily, which for the year amounts to about \$14.50. The annual outlay for food for a family of four would thus be about \$58. To meet this would require, "at the rate of twelve per cent, a capital of 144 pounds sterling for food alone". This capital, in American money, amounts approximately to \$700¹.

With respect to Zantippe, the author concludes that she was the only wife of Socrates, that she belonged to the respected class of women, but that the position of women in Athens was such that a wife could scarcely be the intellectual equal or companion of her husband. This inferiority of women in Greece, however, was, in actual practice, in married life, largely effaced, so that a wife had some rights, was not a mere chattel, and under certain circumstances could be released from an undesirable husband. The story goes, as the author relates, that, when asked his advice whether a man ought to marry, Socrates replied, 'In either case, you will repent it'. Socrates was proverbially good and kind in his home, humble as it was.

In discussing Socrates's public life, the author considers him as a friend, and as a citizen, and treats of his mission. His love for the city made the great sage draw about him a circle of friends. For him friendship was the daughter of Heavenly Love, was divine, and could not be shared or experienced by degenerate souls. In this phase of it, friendship is the bond between good citizens for the benefit of all. Furthermore, for him friendship was the affinity of souls in whom the body and its appetites are subordinated. In this phase of friendship, Socrates was a reformer in Athens. Unnatural affection was absolutely renounced by him and had no place in his scheme of friendship.

He saw friendship as a pure ideal of mutual cooperation in pursuit of the soul's highest goals, and of such a character were the friendships of his life.

The soul, then, is the real man. To love the body is to love not the real man but his property. If Plato in his *Symposium*, 211, is giving Socrates's thought, love, for the master, was a highly metaphysical concept, the concept of absolute beauty, arrived at by using the beauties of earth as steps upon which one mounts upward, going from one or two fair forms to all fair forms, from fair forms to fair practices, from fair practices to fair notions, until one arrives at the notion of absolute beauty and thus knows real beauty in its essence. Much difference of opinion has been expressed

on the subject of this progressive development of the idea of beauty, and of one's ultimate desire for it. Two things at this point must be kept in mind. Theoretically, the mind may advance from the lower forms of beauty to the higher and construct an intellectual ideal of the form and fashion of that grace, while practically, at the same period in which the intellectual ideal is being formed, the baser and more sensuous phenomena of love are being chosen and cherished. It is not safe to say how far this diremption of the human soul may proceed before one or the other of these two opposites breaks down and the soul recrystallizes homogeneously. But the break-down is sure to come. And experience seems to point to the inability of a mere ideal, however purely and absolutely conceived, alone to make itself an object of the heart's desires. In other words, self-indulgence and incontinence, if not eradicated independently of, or perhaps with the aid of, the intellectual ideal, will overshadow the ideal, will take full possession of the soul and ultimately dim if not extinguish the ideal itself. It is apparent that Socrates saw this, since in his own conduct he abstemiously, almost ascetically, sacrificed bodily comfort and enjoyment to the great ideal which he had conceived. It seems apparent, then, that Socrates taught, theoretically, the progressive development of the ideal of the beautiful, and that in his own life he had consciously subordinated his bodily comfort and convenience to the realizing of that ideal, and that he had succeeded. He then could teach and claim, with perfect consistency, that virtue is knowledge—knowledge conceived by the intellect and brought forth in experience.

The author next reviews Socrates's teaching on work, in which the great master shows the honorableness of all work which is useful and needful. Idleness is a disgrace.

The principle, 'excel friends in kindness and foes in hostility', is found difficult to reconcile with Socrates's known attitude toward his enemies. Hence, a certain amount of discredit attaches to the account of Xenophon (*Memorabilia* 2. 6. 35) which states that Socrates held to the principle of hostility to one's enemies; and it appears quite certain that he practised and, at least in his later life, taught that 'neither injury nor retaliation, nor warding off evil by evil is ever right' (*Crito* 49), and that 'No evil can happen to a good man in life or in death' (*Apology* 41).

In his ethics, Socrates made use of the method of definition; indeed, this, Aristotle says, was first done by Socrates. The universals which the great teacher taught men to recognize were by Plato elevated to the rank of independent things, intellectual realities. On the subject, 'knowledge is virtue', Socrates merges two concepts, of which the one is chiefly intellectual, the other chiefly practical. And it is evident that, for Socrates, knowledge on the conceptual side is purely intellectual, but knowledge is also empirical; and again, virtue is pragmatic, but there could be no real virtue without a high ideal, which is intellectually conceived.

¹Mr. Cross (67) concludes that pay varied from five obols to two drachmas (i. e. from fifteen to thirty-six cents) per day. The salary paid by the State to soldiers for time spent in military manoeuvres was at the rate of three obols per day.

With this view of the matter, the much mooted proposition that knowledge is virtue loses much of its difficulty. All difficulty vanishes if we take these words, 'knowledge is virtue', as a 'universal', a concept, a definition, and let the proposition rest there. It is even further true that, while intellectual vision conditions right conduct, conduct, i. e. character, quite largely determines intellectual vision. The author makes much of conscious and unconscious wrong-doing (192-194). There is, we think, some irrelevancy in the reasoning. The lady who in song deliberately flats a tone knows more music than the one who does not know when she flats a tone. Agreed. The civilized man of ordinary good character commits more offences against the moral law than does the cannibal. Agreed. But the illustration of the pharisee is not so happy. The publican was justified because he realized he was a sinner and implored mercy. But the pharisee is unjustified not because he "does not know that he is a pharisee" (so the author), but because he does know that he is a pharisee, and prides himself on that fact, and therefore feels that he has no need to implore forgiveness. And we are not all ready to admit "that voluntary wrong-doing is a mark of a higher morality than involuntary". What we might admit is that the power to do wrong voluntarily marks a higher stage of moral progress than the doing of wrong without knowing it. The lady who deliberately flats is either giving an exhibition of her musical skill or is a fool. The man who deliberately offends the moral law cannot be considered as making a spectacular display of his moral prowess and must be considered a fool. No cannibal can be a fool in this sense. We submit that what Socrates taught about ethics is summed up in this, that knowledge of how to live, and living according to that knowledge, is virtue.

Pleasure, beauty, honor, science—none of these is the summum bonum of life, none is happiness. True happiness, for Socrates and for anyone, for that matter, consists in the life of well-doing, in which the life and happiness of others are involved. Of this ultimate good the wise man alone can perfectly judge.

The orderly world, for Socrates, is the product of design (*Memorabilia* 1.4.9). In this view, Socrates is at one with all true idealism, and with revealed religion. The God-head is omniscient, omnipresent, benevolent, and righteous. The most righteous man is most like to the God-head (212-213). Although the Greeks of Socrates's day were polytheists, and Socrates, as reported by Xenophon and Aristotle, makes use of the singular 'god' and the plural 'gods' quite indifferently, yet the author finds that Socrates had "a marked leaning to a view of the universe akin to Monotheism". But the author rightly concludes that nothing like a uniform distinction is made by Socrates and that such a distinction would be of minor importance in his teaching. Socrates viewed piety expressed in sacrifice, prayer and obedience as a means of manifesting gratitude, and held that such piety culminates in hope for the greatest blessings from the gods (*Memorabilia* 4.3.17).

'Beloved Pan, and all ye other gods, who haunt this place, give me beauty in the inward soul; and may the outward and the inward man be one. May I judge the wise to be the wealthy, and may I have such wealth as only the wise could bear and carry'.

So prayed Socrates (*Phaedrus* 277 B, C). He recognized the propriety of religious observance. He recognized the value of the assistance of the gods in attaining good and avoiding evil. Religious experience, as well as keen dialectic, belongs to the vital forces we know as Socrates. Here we encounter the medium through which Socrates made contact with the God-head, the 'voice'. The author finds that this phenomenon was not a sudden heightening of any natural power or instinct, but that it was an "intervention on the part of deity through the medium of some sort of spirit or divine sign"; that Socrates placed the highest confidence in its warnings; and that it was not the voice of conscience (*Republic* 496 C; *Memorabilia* 4.3.12). To say that this experience of Socrates came to full consciousness through the doorway of the subliminal self is not greatly illuminating. Probably all our experiences in thought do the same. The soul partakes of the divine; intelligence, memory, and foresight resemble the divine. Death itself, though unknown and untried, may be a great gain. But be that as it may, no evil can happen to a good man either in life or after death.

'And now it is time to go, I to die, you to live; but which of us goes to the better lot is hidden from all but God'.

So Socrates. A more exalted faith is hard to find.

The chapter on the *Clouds* of Aristophanes concludes thus:

<The *Clouds*> shows us the sort of opinions and judgments which were current about Socrates, and the sort of feeling with which he was regarded in unenlightened circles. It is a first-rate authority not on Socrates but on the Athenians, and contributes more vividly than any other book, even the "Apology", to our knowledge of the state of mind in Athens to which the great teacher fell a victim.

Concerning the causes for Socrates's trial, the author finds that speculation about the heavens had become identified in the minds of the people with religious scepticism, owing to the materialism of contemporary philosophers. Another cause of his trial was the hatred he engendered in the minds of men by the severe cross-examination to which he subjected them. The fact that Socrates was known to have had conversations with Aspasia, the brilliant but flagrant paramour of Pericles, reacted against him. But his political views even more, perhaps, made Socrates a suspected character. Democracy replaced the oligarchy of the Thirty in 403 B. C., and Socrates's criticism of democracy, for example in showing the futility of appointing state leaders by lot, brought him directly in disfavor with the demos of Athens.

Of the trial, the author gives a vivid account from the records of Xenophon and Plato, noting the likenesses

and the differences of their presentations, and quoting quite at length from the latter.

Undoubtedly the aim of the author, to stimulate interest in the character, the aims, and the mission of the most striking figure of ancient philosophy—has been realized in this interesting and sincere study of Socrates.

WASHINGTON AND JEFFERSON
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ROBERT B. ENGLISH.

AN 'AWKWARD SQUAD' IN B. C. 550

Xenophon, *Cyropaedia* II. 2.6-10

At a banquet given by Cyrus one of his captains tells this story:

"When you had given us instructions how to arrange our lines and dismissed us with the order that each one should teach his company what we had learned from you, I did just as the others and went to drill a platoon. I ordered the lieutenant to stand at the head of the line and a certain young man behind him, and the others where I thought each one ought to stand. Then I took my position in front facing the platoon and at the proper time gave the order to advance. And this fellow, the young man, did advance; he marched off before his lieutenant did. When I saw this, I said, 'Man, what are you doing?', and he replied 'I am advancing according to orders'. And then I said, 'I didn't give the order to you alone, but to all'. When he heard this, he turned around to his comrades and said, 'Don't you hear him scold? He wants everybody to advance'. And then all the men ran past their lieutenant towards me.

But when the lieutenant made them go back, they were impatient and said, 'Whose orders are we to obey? One tells us to advance and the other tells us not to'. Still, I did not let that vex me, but had them take their first position again and said that no one in the rear should move until the man in front of him advanced, and that everybody should be careful to do just this one thing: follow the man in front.

But, when a messenger came to me who was going to Persia and asked me to give him the letter I had written to my family, I told the lieutenant to run and get it because he knew where I had put it. And so he ran off, but our young man, though he was carrying his breastplate and sword, followed the lieutenant, and when they saw him the whole platoon ran along. And after a while they all came back with the letter. And that's the conscientious way my platoon obeys your orders".

Then naturally everybody laughed about the military escort of the letter.

LAFAYETTE COLLEGE.

T. A. BUENGER.

MILITARY PARALLELS

To one who reads his Classics at all extensively the happenings of the present World War suggest many a new connection, such as the recognition of Daedalus and Icarus as pioneer aviators.

Modern engines of war are so different from the ancient that it is difficult to find Latin phrases to express their action. The phenomena incident to the discharge of cannon, however, are distinctly suggested by Ovid, *Fasti*, I. 571 ff. There, in the description of the battle between Hercules and Cacus, the latter is represented as having recourse to belching fire:

*Quis ubi nil agitur, patrias male fortis ad artes
confugit, et flammis ore sonante vomit.*

*Quas quotiens proflat, spirare Typhoea credas
et rapidum Aetnaeo fulgur ab igne iaci.*

In *The Courtship of Miles Standish*, Longfellow uses very similar language in describing the volley fired by the colonist soldiers into the Indian ranks, some effort evidently being made to portray the effect as seen from the Indian standpoint:

Then came a cloud of smoke, and out of the cloud came the lightning,
Out of the lightning thunder; and death unseen ran before it.

The gracious work of women in the Red Cross organization is faintly foreshadowed in the action of the noble and high spirited Agrippina, wife of Germanicus, who, breaking through the restrictions placed by convention about the Roman matron, personally ministered to the needs of the poor and sick among the soldiers under her husband's command. In regard to this Tacitus says, *Annales* I.69:

Sed femina ingens animi munia ducis per eos dies induit, militibusque, ut quis inops aut saucius, vestem et fomenta dilargita est. Tradit C. Plinius, Germanicorum bellorum scriptor, stetisse apud principium pontis, laudes et grates reversis legionibus habentem.

It was during her husband's absence that Agrippina rose to the occasion and undertook the relief work here referred to; and we are rather sorry to have Tacitus add that these and other actions of Agrippina excited the jealous alarm of the Emperor Tiberius, who suspected that she was attempting to win the support of the soldiers for Germanicus against himself.

There is another interesting reference to relief work, in *Annales* 4.63, in the story of the time when the great amphitheater at Fidenae fell, killing or injuring 40,000 persons, according to Tacitus:

Ceterum sub recentem cladem patuere procerum domus, fomenta et medici passim praebiti, fuitque urbs per illos dies quamquam maesta facie veterum institutis similis, qui magna post proelia saucios largitione et cura sustentabant.

The 'slacker', too, was in evidence in ancient times. Valerius Maximus 6.3.3 tells of an individual who cut off the fingers of his left hand in order to escape military service, and narrates the condign punishment meted out to him:

Ne in C. quidem Vettieno, qui sinistrae manus digitos, ne bello Italico militaret, absciderat, severitas senatus cessavit. Publicatis enim bonis eius, ipsum aeternis vinculis puniendum censuit, effecitque ut, quem honeste spiritum profundere in acie noluerat, turpiter in catenis consumeret.

A similar story is told by Suetonius Aug. 24, of a father who had his sons' thumbs cut off to save them from draft:

Equitem Romanum, quod duobus filiis adolescentibus causa detrectandi sacramenti pollices amputasset, ipsum bonaque <Augustus> subiecit hastae.

The punishment in this case was not exacted to the full; instead of being enslaved, the father had to submit to a mild form of banishment.

LAFAYETTE COLLEGE.

T. A. BUENGER.

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

II

Aberdeen University Review—June, Our Schools and the Work that Lies Before Them, H. Craik; Translations from the Greek Anthology, F. G. M.; Latin Version (Killed in Action, by R. C. L.), W. B. A.

Académie des Inscriptions et Belles-Lettres—Dec., 1916, Djémila, Colonie Militaire de Nerva [inscriptional], R. Cagnat; Ecoles Françaises d'Athènes et de Rome en 1915-1916.

Archivum Romanicum—April-June, Geschichte der Indogermanischen Sprachwissenschaft, 2 Teil, 1 Band: Griechisch, A. Thumb, Italisch, A. Walde, Vulgarlateinisch, K. von Ettmayer, Keltisch, R. Thurneysen (C. Juret).

- Bibliotheca Sacra*—April, Socrates, the Predecessor of Christ? G. Campbell.
- Boletín de la Real Academia de la Historia* (Madrid)—Mar., Otra Inscripción Romana en Salamanca (illustrated), José Lafuente; Antigüedades Romanas de Alarcos (illustrated), Fidel Pita.—April, Nuevas Inscripciones Romanas en Palencia y Santa Cecilia (illustrated), Fidel Pita.—May, Una Comedia Latina de la Edad Media: El "Liber Panphili" (Reproducción de un manuscrito inédito, y versión castellana) (illustrated), Adolfo Bonilla y San Martín; Ara Sepulcral de Flavia Prima en Utrera, Fidel Pita.
- Church Quarterly Review*—April, R. W. Livingstone, A Defense of Classical Education (P. W. Fember).
- Colorado College Publication: Language Series*, Vol. 2, No. 33—May, St. Severinus and the Closing Years of the Province of Noricum, C. C. Mierow.
- Dial*—Aug. 30, An American Humanist [comment on Professor Shorey's The Assault on Humanism], R. Bourne.
- Journal of English and German Philology*—April, Lessing's Feeling for Classic Rhythms, J. T. Hatfield.
- Journal of Negro History*—July, The African Origin of the Greek Civilization, G. W. Parker.
- Journal of Education*—July 12, The Peril of "Bookish" Education, H. C. Nutting.
- Journal of Philosophy, Psychology and Scientific Methods*—Aug. 2, H. G. Rawlinson, Intercourse Between India and the Western World from the Earliest Times to the Fall of Rome (E. P. Buffet).
- Modern Language Review*—April-July, Lessing's Interpretation of Aristotle, J. G. Robertson.
- The Monist*—Jan., Greek Ideas of an Afterworld, O. O. Norris.
- Museum Journal of the University of Pennsylvania*—March, An Attic Grave Stele (illustrated), S. B. Luce, Jr.; A Group of Greek Vases (illustrated), S. B. Luce, Jr.—June, The Exploits of Herakles, on Greek Vases in the University Museum (illustrated), S. B. Luce, Jr.—Sept., A Greek Jointed Doll (illustrated), S. B. Luce, Jr.; A Loan of Three Greek Vases (illustrated), S. B. Luce, Jr.
- New Statesman*—June 30, A Stoic Moralist—(Epictetus: The Discourses, Manual, and Fragments, translated, with Introduction and Notes, by P. E. Matheson).
- Phillips Bulletin*—April, The College Teacher of the Classics, H. M. Poynter.
- Photographic Journal*—June, Florence and the Cities of the Etruscan League, W. Sanderson.
- Political Science Quarterly*—June, A. A. Trever, A History of Greek Economic Thought (G. W. Botsford).
- Quarterly Journal of the University of North Dakota*—July, J. H. Breasted, Ancient Times (W. N. Stearns).
- Revue Critique*—July 21, Thémopoulou, *HEAΛIΦIKA* (My.); (C. C. Conrad, On Terence, *Adelphoe*, 511-516).—Aug. 4, W. W. Jaeger, *Aristotelis De Animalium*, etc. (My.); P. Susemihl, *Aristotelis Ethica Nicomachea* (My.); E. S. Boucher, Spain under the Roman Empire (R. Lantier).—Aug. 18, A. Piganiol, *Essai sur les Origines de Rome* (My.).—Aug. 25, J. Haury, *Procopii Caesariensis Opera Omnia* (My.).—Sept. 1, C. Fuhr, *Demosthenis Orationes* (My.).
- Revue de Métaphysique et de Morale*—March, La "Philosophie Grecque" de M. John Burnet, L. Robin.
- Rivista d'Italia*—Aug. 31, L'Emporio Tiberino durante l'Impero, P. Romanelli.
- Romanic Review*—April-June, Adjectival Nouns in Vulgar Latin and Early Romance, A. J. Carnoy.
- Saturday Review*—July 7, Tertullian's Apology for Christians—(Tertulliani Apologeticus: The Text of Oehler, Annotated, with an Introduction by John E. B. Mayor, and a Translation by A. Souter).—Aug. 4, Away with Him! He Speaks Latin.—Sept. 8, (The Annual of the British School at Athens. No. xxi: Sessions 1914-1915).
- School and Society*—July 14, Does the Study of High School Latin Improve High School English? (the investigator is satisfied that it does not), Myron J. Wilcox.
- The Sewanee Review*—Jan., Propertius: A Modern Lover in the Augustan Age, K. P. Smith.
- South Atlantic Quarterly*—April, R. W. Husband, The Prosecution of Jesus; Its Date, History and Legality (C. W. Peppier).
- Spectator*—Sept. 8, Horace and Korniloff (Horace, Odes, 3.5), J. M.—Sept. 15, A Bridge to the Classics [comment on seven volumes of the Loeb Classical Library].
- Studies in Philology* (The University of North Carolina), Volume 14, No. 4—Oct., The Constitutional Position of the Roman Dictatorship, C. W. Keyes; Polyptoton in the Hexameters of Ovid, Lucretius and Vergil, Elizabeth Breaseale; Polyptoton in Tibullus and Propertius, George Howe.
- Teachers College Record*—March, The Value of the Classics in Training for Citizenship, G. Lodge.
- Transactions of the American Library Institute for 1917*—A Description of Manuscript Garrett Deposit 1450, Princeton University Library, together with a collation of the first work contained in it, the De Arca Noe of Hugo de Sancto Victore, C. C. Mierow.
- University Magazine* (Montreal)—Oct., Tragic Drama: Aristotle's Theory Tested by Shakespeare's Practice, H. L. Stewart.
- III
- American Historical Review*—Oct., Gaetano de Sanctis, *Storia dei Romani*, Vol. 3 (F. P. Abbott); R. Cagnat, *Manuel d'Archéologie Romaine*, Vol. 1 (R. V. D. Magoffin).
- American Lutheran Survey*—Oct. 17, Waste Paper and Broken Dishes, R. C. Horn [papyri and ostraca].
- Columbia University Quarterly*—June, Horatian Criticism of Life, N. G. McCrea; Archaeology as a Liberal Study, T. L. Shear.
- Educational Review*—Oct., Classics and the Reformer, H. C. Nutting.
- English Historical Review*—July, The Diadochi and the Rise of King-Worship, Cuthbert Lattey.—Oct., Magister Gregorius de Mirabilibus Urbis Romae, M. R. James [with Latin text]; André Piganiol, *Essai sur les Origines de Rome* (H. Stuart Jones); J. H. Breasted, *Ancient Times* (S. A. C.).
- Harvard Theological Review*—July, Classic and Romantic Trends in Plato, J. Loewenberg; A Possible Case of Lukan Authorship, H. J. Cadbury [John vii, 53-viii, 11]; W. S. Fox, Greek and Roman Mythology (C. H. Moore).—Oct., Professor C. C. Torrey on the Acts, F. J. Foakes-Jackson.
- Lutheran Church Review*—July, C. H. Moore, Religious Thought of the Greeks (R. C. Horn).
- Modern Language Notes*—April, J. V. Andreae, *Christianopolis*, Translated from the Latin by F. E. Held (J. W. B.).
- Nation* (New York)—Nov. 15, (Dio's Roman History, Translated by Earnest Cary, Vol. 5); (The Value of the Classics, Edited by A. P. West).
- Philosophical Review*—July, C. H. Moore, The Religious Thought of the Greeks (Paul Shorey).
- Revue Historique*—Sept.—Oct., Gaetano de Sanctis, *Storia dei Romani*, Vol. 3 (Ch. Lécirvain).
- Times* (London) *Literary Supplement*—Oct. 5, The White Tertullian, T. R. Glover.—Oct. 12, (Giovanni da Legnano, *Tractatus de Bello, de Repressaliis et de Duello*, Edited by T. E. Holland); (J. F. D'Alton, *Horace and his Age*); The White Tertullian, T. H. Brindley.—Oct. 19, Roman Virgil Again—(W. Warde Fowler, *Aeneas at the Site of Rome*).—Oct. 26, (T. R. Glover, *From Pericles to Philip*); Byron and Ovid, Oscar Browning.—Nov. 9, Socrates Recognitus—(A. E. Taylor, *Plato's Biography of Socrates*); "On an Army of Mercenaries", J. P. Postgate [Latin version].

THE CLASSICAL CLUB OF PHILADELPHIA

The 134th regular meeting of The Classical Club of Philadelphia was held on Friday, December 7, with 28 members present. The paper of the evening was read by Professor Walter Woodburn Hyde, of the University of Pennsylvania. His subject was The 200th Anniversary of the Birth of Winckelmann, "the father of modern classical archaeological study". He gave a most interesting account of the life of the great scholar, of his achievements in the face of poverty and cruel difficulty, and of his tragic and untimely death. He discussed the character of the man, showing that he was in revolt against the Prussian militarism of that day, and that he really in his later life considered himself an Italian. He also analysed Winckelmann's works and his influence on subsequent scholarship.

B. W. MITCHELL, *Secretary*.

THE CLASSICAL LEAGUE OF PHILADELPHIA

The autumn meeting of The Classical League of Philadelphia and Vicinity was held on Thursday evening, November 22. Of the forty-two members, thirty-six sent word that they would attend, and, in spite of bad weather, thirty attended. The attempt of the officers of the League to promote sociability among the members met with success and approval. The paper of the evening was read by Professor John C. Rolfe, of the University of Pennsylvania, President of the League, on Wit and Humor among the Romans. Professor Rolfe displayed that grasp of his subject, that versatility, that ripeness of scholarship which his hearers have long since learned to expect with confidence in all papers emanating from that distinguished source. Incidentally also he showed that the sense of wit and humor has in no wise been dulled by the long lapse of time since the classical days.

ARTHUR W. HOWES, *Secretary*.